

*Civilisation and Races of Southern
Italy* 417

which the Curia concerns itself has its Greek counterpart; thus the feudal and Norman nobility itself appears as the *xapaXXapfot*.

The Greek influence remained strong under

Roger's two successors, yet it is obvious that it was on the decline. Numbers of Orthodox churches,

notably that of George's creation, the Martorana,

passed from the Greek to the Latin rite. If the

language of documents be a test of such a decline,

both the Arab and the Byzantine elements

appear visibly dwindling before the Latin. Under

Roger I. and Roger II., Greek and Arabic state

documents hold the balance equal with Latin.

Under William I. the relation is one to seven,

under William II, one to ten, in the short reign of

Tancred all are in Latin.¹ Yet the Greeks left

a stamp which was indelible upon the govern-

mental system of the Sicilian kingdom through

all the mediseval period; of their skill in the arts

we retain the permanent memorials of the glorious

mosaics and mural paintings of Monreale and

other churches, the cupolas, the pillars, the

bronze doors of numerous cathedrals from Monte

Cassino to Palermo.

Before passing to the Arabic elements in the kingdom, a word may be given to the

Jews, a
race which was usually found
intermingled with,
and protected by, the
Mohammedans. Like
the more numerous races of
Southern Italy,
the Jews were granted the
protection of their

¹ Kehr, *Urkunden*, p. 239.